632 town (not the pipe line to the edge of town but
621 the system of hollowed logs which conducts
312 water to the center of town) for which it is responsible. Upon notification that repairs are needed or that logs must be replaced, the *barrio* chief notifies men in his *barrio* of the work needed and the time. This notification may come from the *síndico* (or his *veedor*), or any person noticing something wrong may report it to the *municipio*. The *barrio* not only provides labor but must raise funds if equipment or materials are needed. *Barrio* I is responsible for the section from the cement water tanks to the street called Arista. *Barrio* II is responsible for the section from Arista to Pensador, *barrio* III for the section from Pensador to Olvide, and *barrio* IV for the section from Olvide to the pipe line.

The work is done under the direction of the *síndico*. Usually 24 *comisionados* are named for each log trough needed. Eight men are responsible for cutting the log and hollowing it out; 8 more bring the log down from the mountains, and 8 others put it in place.

632 In addition, each *barrio* has responsibility for
621 certain other public works. For example,
[491] *barrio* III is responsible for maintaining two bridges on the road to Zacapu.

[767] Still another *barrio* duty is cleaning the graveyard of weeds and brush in preparation for the Day of the Dead. The cemetery is divided into four squares corresponding to the four *barrios*, and the young men from each *barrio* are assigned to a section. In 1940, in *barrio* III, having the most numerous population, each youth had a strip 4 paces wide by 65 paces long to clear, while youths of other *barrios* had strips from 6 to 8 paces wide. *Barrio* IV, although having a population as large as *barrio* II and larger than *barrio* I, took a half day longer to do its part and the young men were teased about it.

632 The maintenance of the pipe line is a sore
621 point, evidently. The original pipe line was
312 installed by the State or Federal Government.
653 Some maintenance is done by the *municipio*, but the line was in bad condition in 1940 and needed replacing. Even more interest, however, was shown in replacing the present wooden aqueduct with a pipe line and perhaps extending it to some other parts of town. It was

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764 handful of earth on the coffin in the form of the cross before the grave is filled. The arches decorating the table are placed over the grave. There are no prayers or other ceremonies and the party leaves immediately after the grave is filled.

The body of an adult is watched through the night with candles; this night watch is attended by many more people than in the case of an infant and atole made of rice and brown sugar is served at midnight. The corpse is dressed in black clothing of the type worn in life. Nothing is placed on the head. A candle is placed in the hand of the corpse but no flowers. The clothing is prepared by the nearest relatives, the godparents taking no part in the funeral of a person over about 14 years of age.

In the morning the visitors and mourners are served beans and tortillas. At noon it is obligatory to serve broth, čurípo, and white tamales, kurúndas (although these are regarded as injurious to the digestion). The food is all prepared by relatives of the wife. The body is taken to the graveyard in a wooden coffin and is carried by four male relatives. A few people take the body first to the church, but generally it is taken directly to the graveyard. In any case, there are never any prayers at the graveyard. As in the case of a child, all the prayers are in the house, usually with the aid
● [767] of a professional "prayer" or *rezador*. The priest is never asked to officiate, although he may have been summoned while the person was dying. The body is buried in the family plot (but a woman is buried in the plot of her husband's family). In the case of both adults and children a small stoppered *olla* of water is placed at the head of the corpse but outside the coffin. There are no flowers, but each mourner carries a candle.

183 One evident contradiction between theory and
764 practice was observed. Numerous informants insisted that there was never any music for funerals of adults at any time. In actual fact, several funerals were observed in which music played in the house almost the entire day of the funeral.

765 In some cases, the interment ends all mourn-
767 ing. In others, the family hires a *rezador* to come to the house every afternoon for 9 days to pray. The members of the family join in

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765 767 these prayers, but it is not necessary for other relatives to do so. However, if a relative attends the first day, he is obligated to continue the entire 9 days. On the ninth day, the *novena* is sometimes observed with prayers in the house. There is no purification or burning of incense or other materials in the house.

765 [152] After the funeral, the parents or the surviving spouse may remain very sad. If it appears they may be made ill of "sadness," the relatives visit the survivors frequently, talking to them of things which they think may alleviate their condition and giving consolation. If this does not improve matters, they seek a curer who gives medicines.

A very few families pay for Masses for the deceased. More commonly, members of the family of the deceased will visit the church from time to time and burn candles and pray for the dead.

[178] A few additional observations may be of interest. It is said that formerly the bells were tolled 10 or 12 times in the morning and afternoon when someone had died. This is not done now. The graveyard is on the lower edge of town and is surrounded by an adobe wall. In some cases the graves are paved with cobblestones or more elaborate masonry pavements. On rare occasions a tomb or head stone is erected, but in the majority of cases only a wooden cross is put up. The age of the present graveyard is unknown; the oldest date found on a grave was 1883. There is no evidence of offerings (except in connection with the Day of the Dead), although the graveyard is apparently visited at night by some people to judge by the presence of numerous partially burned pitch pine splinters about the entrance. All informants denied knowledge of such visits, however.

769 The major mourning ceremony is the Day of the Dead, November 2. Several days before this date the graveyard is divided in four sections and the young men from each *barrio* are required by the municipal officials to clear the brush and weeds away from the entire cemetery. On November 1 everyone prepares quantities of nákatamales, a small tamale filled with beef in chile sauce and wrapped in husks rather than maize leaves. Fruit is also purchased and bread is made. A few make tamales for sale, but most people make their own.

769 The night of November 1, a Mass is celebrated in church. In 1941 the priest spoke to the people against taking candles or food to the graveyard, telling them instead to bring candles to the church. Another Mass is held the morning of the 2d, after which people go to the graveyard. There is no organized procession, nor does everyone arrive at the same time. In many cases only the women and children attend, although usually the men drop in for a short time and some stay for several hours. Indeed, the function is said to be a woman's affair and men may not carry candles or even take part if they have no women folk.

Generally, the first thing the visitors do is to more thoroughly clean the graves of their dead. Often the ground is dug up and the mounds are built up and shaped. The graves of the more recent dead (children, parents, and siblings) are then decorated with flowers and pine boughs. Often pine boughs are set up at each corner of a grave or group of graves. Each grave mound has flowers sprinkled over it, mostly yellow marigolds and purple orchids. In some cases part of the flowers are finely shredded and sprinkled over the grave and crosses are sometimes marked out in flowers. Pine needles are also sprinkled over some graves and sometimes baskets of food placed on the graves. Food is placed at the foot of the grave in all cases and candles are burned, despite the admonitions of the priest.

After the grave is decorated, the family sits around and chats. There are few evidences of sorrow; one or two people remark that the day is "very sad," but most people seem cheerful in a quiet way and there is even some subdued laughter. the *rezadores* or "prayers" go around from group to group and say lengthy prayers using a rosary. Everyone in the group kneels while the prayers are said. Fruit, bread, and tamales are given the *rezador* for his prayers. [767] [782]

In 1941 the priest came and said prayers. He charged a *real*, 12½ centavos for each prayer. His prayers were shorter than those of the *rezador* and he and those with him remained standing, but he sprinkled the grave with holy water. He also scolded people for having candles and food offerings, so most 769 782